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THE
MISSIONARY LINK



FOR THE
WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA

SEPTEMBER, 1916

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THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society of America" is issued monthly. Subscription, 50c. a year. Life members will receive the MISSIONARY LINK gratuitously by sending an *annual request* for the same.

"What? and Why?" is a leaflet giving a brief account of the Society and work in the form of question and answer "Mission Band Leaflets" are original stories written especially for this portion of our work.

Editor of the MISSIONARY LINK, Mrs. F. S. Bronson, 67 Bible House, New York.

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THE MISSIONARY LINK

VOL. XLVII.

SEPTEMBER, 1916

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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

CHINA'S NEW PRESIDENT.—The attitude of the new president of the Chinese Republic toward Christianity is one of interest and importance to missionaries in that country. It is reported that, in a recent interview with Li Yuan-Hung, the Rev. Hwang Sui-Chiang, of the Church Missionary Society, introduced the subject of Christianity.

The new president is quoted as saying that after a fair trial Confucianism is found to be ill-suited to the needs of a republic. He said: "The system necessitates an autocrat. The three 'kang' and five 'lun' of Confucianism must be thoroughly investigated before a republic can go on with efficiency. The principles of equality and freedom inculcated by the Christian religion are bound to prevail in China. The young men and women in this land who have taught these principles are to be depended upon. They make good, strong citizens of the republic."

The president also sent the following letter to the National Bible Society of Scotland:

"I avail myself of the opportunity of the return home of your agent, Mr. John Archibald, to convey to you an expression of my deep appreciation of the noble work which your Society has carried on for so many years in our country.

"The Christian Scriptures teach the principles of morality and virtue, many of which have always been held sacred among the Chinese. They have greatly helped to bring about a clearer understanding among the people of the East of their Western brothers.

"I hope that your Society will not only continue, but extend its work, which has been productive of so much good."

"LOOK ON THIS . . .
AND THEN ON THIS."

"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast."—*British East India Company at the beginning of the nineteenth century.*

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."—*The English Lieutenant-Governor of Bengal at the close of the nineteenth century.*

1808

"So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan."—*Imperial edict.*

1905

To the Y. M. C. A. of Japan: "Having heard of your work for the comforting of the soldiers on the field, their Majesties, the Emperor and Empress are pleased to grant you the sum of 10,000 yen."—*The Imperial Household Department, May, 1905.*

GROWTH AND DEVELOPMENT.—Encouraging news comes from mission workers in Quabo. In the Uyo country, where work was opened only in 1910, there are already forty-five self-supporting out-stations, one hundred professing Christians, and twelve hundred candidates for baptism.

At Etinan a new training institute has been opened with thirty-five students. In the Enen district new out-stations have been opened, and despite the depression in trade the native contributions have been well sustained.

NEW MISSIONARY PROBLEMS.—Many and varied will be the great problems—racial, national and religious—with which Western nations will be faced after the war. One of these problems was recently emphasized by Dr. J. H. Ritson: "The black and yellow man will no longer allow the white man to enter his country at all without claiming the same right for himself, and the recognition of such a right will create grave religious and moral difficulties." The possibility of such a situation challenges us to fresh efforts in behalf of the Gospel of Christ, the only solvent that can be found for the case.

IN EASTERN LANDS



A "DANDY"

TRAVELING IN INDIA

EMMA M. BERTSCH

Miss Bertsch of Allahabad took a summer holiday in the hills. If she needed rest at the beginning of her journey thither, how much more at the end? This is her description of the joys and sorrows of the road.

WE left Allahabad at noon on the fifteenth. At Lucknow we bought eight pounds of delicious melon, which tasted good on the journey. I was escorting a young girl who is a student in the Gardner Memorial School. At Bareilly we were joined by a sister of one of our assistants in the Calcutta mission. Here we took a narrow gauge train to Kathgodam, where we had our luggage weighed directly we arrived that the coolies might not be delayed in getting an early start.

Then came the question of conveyances for ourselves. We had tea, and after puttering around for some time were at last provided with two "dandies" and a pony. I urged my companions to get started while I paid the bills, but it was nearly half after seven before they were really off. I waited, paid our accounts, and then started after them on the very slowest *tatter* (Indian pony) I have ever

seen. Then I discovered that instead of there being six coolies with each dandy we had but four. The explanation given was that some *Raja* was passing through on the eleven o'clock train and had ordered so many coolies that no more could be spared to us.

It is, however, a scheme of the coolies to obtain the extra pay, four men doing the work of six. They work harder for their money, but it is not so pleasant for the passenger, especially for one weighing as much as I do! I took the pony and walked and rode at intervals to avoid stiffness. Arriving at Bhion Tal we rested three hours, leaving a little before three for Ramgarh. After that, up hill and down dale! Toward evening one of my companions was feeling ill, so proposed to try the pony. He went so slowly that there seemed almost no motion, and I rode in the dandy to the great disgust of the coolies.

At last we came to a long, steep descent where we all started to walk, but before long the pain in my muscles was so acute I was obliged to get into the dandy again. It was quite dark when we reached the Dak Bungalow, having made seventeen miles that day. We had brought a lantern and candles with us, and one of my weary companions immediately said "good-night." I had warned the girls not to expect bedding to arrive early, so we had brought with us at least a blanket each. As for supper, I took mine from my tiffin basket, being much too tired to wait to have anything cooked. My school-girl friend, however, was famished, so ordered rice and curry. While waiting for it to appear I invited her to share the potatoes and eggs we had bought at the previous bungalow. Bread, biscuits, salad-dressing and tea from the thermos bottle, followed by some sweets, satisfied me, and the rice filled up the chinks in my Bengali friend.

Just as we had finished the coolies arrived with everything except the basket I wanted very much, but one of them promised to bring it up in the morning, and with that I had to be content. As we were all too weary to open even one package we went to bed and slept soundly until about five in the morning, when the coolies demanded luggage. As they had

two marches of ten and twelve miles ahead of them we let them have our things at half after six. They reappeared, all but one, about three o'clock the next afternoon. My arms had been sadly burned the day before, and my gloves were safely stored away in the basket, which had not appeared at Ramgarh, so I walked about four miles, then one of the girls took the pony and I the dandy.

About one o'clock we reached Peoria, where we rested two hours, and then I started on again. It was down hill for four miles or more, most of which I walked easily, then I mounted my steed and stayed on him until within four miles of Almora. I waited and waited for the dandies, but the grade was steep and the men came slowly. At last they arrived and we all went on together. It was getting dusk when we arrived at the toll gate, where a coolie met us with a letter of welcome and instructions from my hostess. This brightened our prospects. Soon we had bright moonlight and a guide who knew his way to fill us with courage. One of my companions reached her destination, and I then discharged my pony and walked the last mile. It was a steady ascent. At nine-thirty we reached the end of the long journey and at ten o'clock were in bed.

A REAL HOME-GOING

BESSIE M. WHITE

WHEN passing from the limitations of the present life into the fuller life beyond few are able to tell of the glimpses of heavenly glory which they see as the doors swing open to them. It was our privilege to stand by the bedside of Martha, the daughter of our faithful old "Tommy," and none of us can ever forget her words, nor her transfigured face. Seeing us she said: "Oh, look! Do you not see? There is my Jesus!"

We tried to see, too, but our eyes were closed to the spiritual vision so real to her. Again and again she pointed upward, saying: "Look, there is Jesus! He is calling me and I want to go to Him."

Seeing her father she turned toward him, saying very tenderly: "You are my dear earthly father. My *real* Father is above and is calling me. Will you not let me go?"

The aged man, smiling away his tears, answered: "The Lord has given and the Lord may take away. I give you to Him."

Then her face became radiant and she said: "Now I am happy and ready to go. Father, do not let any one feel sad for me. Tell them all to rejoice, for this is the happiest day of my life." She began to sing and we all joined in with her, "*O Happy Day*," first in English and then in Bengali. Then she sang over and over a little Bengali chorus, which interpreted is like this:

"My sins are washed away,
He has written down my name,
I am going now to Him,
Blessed be His Name."

Her face was glowing with joy as she repeated, "The Lord is *my* shepherd—even though I walk through the valley of the shadow of death, I will fear no evil." We left her saying these verses over and over, and before very many days we heard she had quietly slipped away to be with Him whom she loved and longed to see.

A HEARTLESS CUSTOM

OF death, of the dead and of the dying you see much at Benares, for every Hindu would like to perish by the Ganges if he could. The Burning Ghat on the waterfront is always busy, and the tourist, as he is rowed along, can see the pile of logs crackling briskly, with a stiff brown corpse laid upon it. There is no sanctity and no privacy about this place of cremation. The poor relic of humanity lies unregarded by the strand before the flames do their work upon it. Pariah dogs—the sacred dogs of Benares—prowl about with expectant eyes, knowing that the body may sometimes be thrown half-consumed into the river.

That used to often be done to save the expense of fuel, though it happens less frequently now that the government provides wood enough for every pyre free of charge. The Burners of the Dead, an unclean cast, who alone may tend the funeral fire, are sitting on a neighboring bulk engaged in cheerful conversation; others are raking with long rods among the blazing heaps, poking down an exposed skull or a charred, protruding foot. Close by women are dipping their clothes in the Ganges, or filling their water-pots without a glance at the pile and its burden. Life is cheap in India, and death is too common.

At certain places, and in Benares especially, when Hindus are at the point of death their kinsmen drag them from their sick rooms that they may breathe their last beside a holy river. A heartless custom, it seems, which must be the cause of much suffering to racked and

shattered frames, and is at times scarcely distinguishable from murder; for in the old days if the victim, when brought to the water, still obstinately refused to render up his soul they would occasionally help him on his way by filling his mouth with mud.

In Benares, drifting down the stream one late and luminous afternoon . . . I passed close to the Manikarnika Ghat, the most sanctified of all the stairways that lead to the Ganges. At the foot of the steps a group of three or four men were bending over a recumbent form, swathed in white. As we came opposite the ghat we saw it was that of a woman, lying stretched upon a mattress of cotton, with the feet just touched by the sacred water.

She had been brought here to die so that her spirit might pass into the other world, saved and purified by the river of redemption. The dying light fell full upon the dying face, and it showed us the eyes already half closed and a smile of transfiguring peace playing about the pale and quivering lips. In the attitudes of the watching attendants there seemed to me a grave and anxious reverence. But when I looked up the bank I saw another party carrying a litter, on which a sick old man was lying. They were running fast, and audible groans broke from the wretched, shrivelled creature as they jolted his crazy catafalque over the rough path, anxious to get it down to the brink before the end came. So Hinduism shows its twofold aspect.—SIDNEY LOW, in *"A Vision of India."*

A DAY OF REJOICING

ELIZABETH IRVINE

JUNE thirteenth was a gala day on the Douw Foundation Compound in Shanghai. Our first graduation exercises was the occasion which brought together about three hundred invited guests. It had been raining for a whole week beforehand, but the day was fine, and everything went off smoothly. Our largest room will only accommodate fifty people, so in preparation for the celebration a mat shed was erected for the meeting.

Almost twenty-five years ago our first pupils were received in a building which had been

used previously as a stable; to-day finds our evangelistic work centered on the Douw Foundation. The work has developed slowly owing to inadequate equipment, for we have not suitable buildings. We trust that this hindrance will soon be overcome and that some of the Lord's servants may come forward and make possible a much-needed dormitory and assembly room.

The three women who were awarded diplomas had finished the four years' course required of all who would graduate from the Bible School. The course aims to fit women

for evangelistic work, including the preaching of the Gospel to multitudes of non-Christian people, both in the hospital and in country itinerating, Sunday School work, house-to-house visitation and personal work. All these things they do under the direction of trained workers, while in the school, as special attention to this practical side of the work is emphasized here. We try to select women who are born for the work that they may become real fishers of men, and we praise God that some are beginning to catch a vision of true service.

These first graduates have been carrying on two Sunday-schools during the past two years, and their efforts have been rewarded by the marked change that has come over the pupils in these schools, and the awakening and increasing interest in the Bible lessons taught them.

Each graduate prepared an essay, which was delivered without reading. One chose as her subject, "The History of the Douw Foundation"; another, "Individual Independence," and a third, "The Source of the Way." All did well, and some of the guests were greatly surprised at the glimpse of what opportunity and development had done for these women. I am sure it was a good object lesson, proving how patience and perseverance can conquer all

handicaps. When we remember that four years ago one of the women could not even read, and was taught her very first characters at that time, we can truly say, "What hath God wrought!"

The ages of these graduates are all the same—they are twenty-nine years old. Two more women will be graduated next year if all goes as we expect, and we are happy in our plans for the work of next term.

Much more might be said of the work, of what our pupils are doing and of our needs. As to the latter, we are in great need of a *piano*. We believe in singing the Gospel story into the hearts of the heathen, and it pays as we see how heartily they respond and enter into the very spirit of the words. One of our graduates, a very promising woman, has already proved her talent and efficiency in developing an ability for instrumental music. Owing to a trouble in one foot she cannot use the organ, and so, after a fair start, has been obliged to discontinue her music. If we had a piano here she could go on with it, and it would add greatly to her usefulness as a worker. A gift of one to the China work would so rejoice our hearts, and for two hundred dollars a very good second-hand one could be purchased here on the field.

NEWS WE LOVE TO HEAR

From Bridgman School, Shanghai: "The girls are at home for summer holiday, and we teachers each have a definite prayer list of what to pray for for the different ones.

"This morning I had such a good talk with one of the older girls, who, with two other of our pupils, is to join the church on the coming Sunday. She is not coming back to school next fall because she is to be married, and as she has been here only a short time, I marvelled at the good, practical understanding she had of what it meant to be a Christian.

"She is betrothed to a Christian, and she did not act one bit silly or embarrassed when we talked about what a great thing it was that she could have a Christian home, and about the responsibility that was upon her to be a true Christian wife and mother. Her own mother is very unhappy. They are a family of means, but the husband and father is not a good man, and spends his time in wrong-doing, while his wife weeps at home. This woman was at first much opposed to her daughter's becoming a Christian, but has now become willing."

SPECIAL NEEDS ON THE MISSION FIELD

In India, China and Japan—*recruits*. We need a physician, teachers and evangelistic workers. Who will help us in prayer for this most imperative need?

The Bible School, Shanghai, needs a *piano*. See Miss Elizabeth Irvine's article.

The medical work in Jhansi is crippled for lack of an *automobile*. Opportunities and open doors in the native states must often be neglected for lack of a suitable conveyance. A motor car fund has been started.

The school in Yokohama needs a weighing machine "*for girls and coal*." Girls need to be weighed as a part of the regular physical examination required by the school. Coal needs to be weighed to save the missionaries' and the mission's pocketbooks, as missionary influence has not yet touched the consciences of all dealers! The price of a suitable pair of scales on the field is fifteen dollars.

HERE AND THERE

"I DO NOT BELIEVE IN MISSIONS"

EVEN in this day of the awakened social conscience the need for a vigorous missionary apologetic is sometimes felt. Various are the grounds of opposition to our cause.

An objection heard formerly more frequently than now, was the unintelligent and shallow one that we have no right to impose our faith upon peoples having religions of their own, which, being native, are better suited to their needs. Ignorance of these religions, of their futility and of the wrongs and barbarisms committed in their name, is sometimes responsible for this view, while sentimentality may also play a part. But there is also a graver lack in the one who holds such an objection—failure to appreciate the value of the Gospel in his own life. Recognition of blessing is the measure of one's desire to pass it on to others.

The strongest reply to this argument, if it be one, is the peoples themselves. The most enlightened members of non-Christian societies everywhere are recognizing the failure of the old superstitions to meet their religious needs, and many of their leaders acknowledge their belief that Christian principles are the only adequate foundation for the building of strong national character. China is an illustration. As one of the missionaries to that field recently said: "The best and most progressive mind of China is freely expressing the opinion that Confucianism stands for retrogression and Christianity for true progress." He points out the fact that in the case of hundreds of the brightest intellects opinion has deepened into conviction, and conviction has led to personal faith and open confession, often at great cost.

If those who argue that it is presumption on our part to seek to supplant other religions with our own could but compare the best fruits that Oriental religions can produce with those of the Christian faith they would have their answer. Could there be a stronger contrast than the one presented in another column, in the sketch of Hindu death-scenes and Miss White's description of the triumphant home-going of a humble Christian servant in India? "By their fruits ye shall know them."

Another well-worn argument against foreign missionary effort is the plea of "enough to do at home." But those who plead thus, are they

really the ones who are doing the work at home? "The light that shines farthest shines brightest at home," and is not the reverse true, that the light that shines brightest at home throws its beams farthest afield? Hudson Taylor once said: "Do not ask yourself, 'Where am I needed?', but 'Where am I needed *most*?' " The ministry, the academic professions, the medical fields are crowded at home, while across the seas uncared-for multitudes wait. Where is our sense of proportion?

But the most dangerous objection of all is the one that comes in the form of a genuine temptation to the hearts of earnest workers—discouragement. The problem at times seems too great, the vastness of the challenge is staggering. The resources at our command seem so inadequate, so pitifully few. The dollars in our treasury, the workers willing to go, and the unshepherded millions! "*What are they among so many?*"

Ah, but when we look at our resources our eyes are in the wrong place, for the answer is not in them, but with our Lord. "Bring them hither to *Me*."

Only as what we have passes through the Master's hand can it meet the need, but that "*only*" is all-sufficient. Let us with fresh courage go forward into another season of work and hope and large expectation, looking unto Him who is working greater miracles in His world to-day than the feeding of thousands by the shores of Galilee.

IN reading the lives of our missionary heroes we note that these pioneer builders of the kingdom do not take very kindly to compliments given them for their sacrifice. They have had such a view of the cross of Christ that it does not seem congruous to them to speak of their service as a sacrifice. So deep is their sense of obligation to Christ, and so keen their joy in His service, that they instinctively recoil from a vocabulary which assigns to them any special merit. What a fine thing it would be . . . to have Christ so living in us all that everything we do becomes the expression of His mind in us! To be independent, therefore, either of applause or censure. Just to go on faithfully, humbly and ardently, sure of our consecrated motives, in the confidence that our labor in the Lord shall not be in vain. This would be great. It would give us the secret of happiness. It would make us a power. How the Kingdom would come! "We can do it if we will." The Lord waits to be gracious.—*The Christian Intelligencer*.

WHAT JAPANESE STUDENTS CAN DO

AT one of the recent student conferences of the Young Women's Christian Association thirteen young Japanese women were in attendance. These Japanese students held a daily group-conference, at which the following program was used. They themselves prepared the program, and the council was led by one of their own number. The discussions were earnest and thoughtful.

PROGRAM

EDUCATION :

1. Meaning of education.
 - a. Its spiritual aspect.
 - b. Its intellectual aspect.
 - c. Its physical aspect.
2. Should a religion take its part in education, and if so, what part?
 - a. For kindergarten children.
 - b. For primary school children.
 - c. For high school students.
 - d. For college students.
3. Special mission of Christianity to education.
 - a. The missionaries' contribution.
 - b. The English language—its contribution.
 - c. The native teachers' contribution.

SOCIAL WORK :

1. Importance of spreading the idea of individual responsibility towards society and the development of public spirit.
2. Educating the public on problems such as :
 - a. Public health problems. (Tuberculosis, transmissible diseases, principles and technique of health, etc.)
 - b. Current social problems. (Child labor, juvenile court and prison reforms, social insurance, recreation movement, industrial problems.)

RELIGIOUS QUESTIONS :

1. Is there contradiction between the Christian religion and intellectual learning?
2. How Christians can best present Christianity to various groups, such as non-Christian students, people who are indifferent, those who cling to old traditions, earnest Buddhists, Shintoists, etc.)

These thirteen Japanese young women are all members of churches, and it was interesting to learn that eleven of them had been in mission schools in Japan, while a twelfth became a Christian while residing in a student hostel conducted by a missionary.

Their deep moral earnestness and sense of responsibility toward their fellow countrywomen was very marked, and most of them were planning to return to Japan to engage in definite constructive Christian work.

"NOW WILL I ARISE, SAITH THE LORD"

WHEN men have learned to confide in God they find themselves possessors of a way of escape in every danger which threatens their overthrow. None ever yet avoided tribulation who sought to be true to the ideals and precepts of His Word. Faith in Him is in fact a self-commitment to opposition, so inevitable is the raging of His foes against His people. And it sometimes appears as though the enemies were invincible. Day by day seems but to bring increased force to their plotting. The patience of the child of God, who cries for deliverance, and yet does not question the rightness of God's delay, is often strained to the utmost. But God is never one second too late. He arises for the defense and deliverance of His own just at the right moment. And be it never forgot that He is the judge as to which moment is the right one.

If we would but "quietly wait for the salvation of God," setting ourselves in the way of His commandments, and meanwhile doing His will persistently with the utmost fulness of our powers, we should oftener be found singing the song of the redeemed. In the fourth watch of the night, when all is blackest and most hopeless, Jesus Himself still arises to fill the hour of His disciples' need with the glow of a great deliverance. And late though the hour, He has never yet been too late. Let us take courage, then, however hardly pressed, for long ere we get to our extremity we shall hear him say: "Now will I arise."—*Rev. J. Stuart Holden.*

We are continually exposed to the danger of thinking that things must be done by some great general spirit, or by mighty mass-movements. The only way anything gets done is by some one doing something. The first need is that you and I, and all Christians, shall realize the supremacy of brotherly love. The second need is that you and I and each Christian should begin to practise love and brotherhood toward the people in relationship with Him. A large part of our dealings with Christian truth consists of standing and saluting from afar. We must draw near and grapple and board and fight hand-to-hand if we are to achieve any real victory.—*Rev. William P. Merrill, D.D.*

FOR MISSION BANDS



CAN YOU READ FACES?

CAN you read faces?
 "Ah," you say, "but these are Oriental faces!"

Perhaps you feel like the visitor from America, or the very newest missionary, to whom the hundred and more faces smiling a welcome in the mission school are painfully alike.

"Even the costumes," sighs the new missionary to China, "are alike—trousers and abbreviated jackets for little girls, long coats and sometimes, even yet, long pigtaails for little boys. And how am I *ever* to know them apart?"

You see, the one who is writing this was once a very new missionary herself, standing soon after her arrival before a classroom full of "just alike" faces, holding in her trembling hand a roll-book full of Oriental names, just alike also, in that she could not pronounce one of them, much less relate names to faces American fashion!

At first new missionaries *almost* despair of ever knowing the members of their flocks apart.

But in one week personalities have begun to emerge; in a fortnight each little sheep in the fold is being called by its own name, and at the end of the month the new missionary has a heart full of individuals, and looks back with wonder to the day when she thought her pupils all just alike.

The faces in this little group of Chinese girls are not "all alike," and if only you will look carefully you may find as many differences as in a group of American school-girls' faces.

We want you to look carefully, for these are some of the children of our love and prayers, one of the high-school classes in our Bridgman Memorial School. We so much want you to really know these girls and love them, because they are a part of our own family, that we are going to introduce them to you in an unusual way. Miss Abbey sent with their photograph a letter of introduction, with a little description of each girl. We have carefully mixed these descriptions up so that you cannot, as in the newspapers and magazines, read them "beginning at the left." The first description does not belong to the first

girl. To whom does it belong? Can you tell from looking at their faces?

Here are Miss Abbey's descriptions, and if you can fit each one to a face and name every girl, then we shall congratulate you and say: "You can read faces, even Oriental faces."

Beautiful Autumn

This girl knows how to express herself, not only in class, but among other girls. She is a *personal worker*, and you know all that means. We find it a joy to have her in the school.

Beautiful Blossom

Beautiful Blossom has been here for two years. Her home is in the interior, and she came to Shanghai to study English. She is a naturally thoughtful, loving girl, and drinks in the truths of Christianity like a thirsty flower.

Precious Jade

"Precious Jade" has more life and snap than all the other girls put together. She is afraid of no one and dares do anything. If we want anything done we ask "Precious Jade." If there is need of special music we speak to "Precious Jade," and she collects the children, drills them, and before we know it they are all ready to appear on the platform. The girls all love her and have chosen her to be president of the school Y. W. C. A. next year.

Like Jade

Quiet, demure, soft-voiced little person that she is, she has a good mind and what she does, does thoroughly. She may never do anything startling in the world, but still be the dependable kind, who, as soon as she can lose shyness and self-consciousness, will make

friends easily and win her way to people's hearts.

Precious Truth

This is the youngest girl in the class; still a child in temperament, but with good possibilities in her. She has a happy disposition, but exerts but little influence on the other pupils.

Princely Character

"Princely Character" is a miracle in our midst! Do you see an eager, loving look in her face? She came to the school four years ago, a stick or a stone, immovable, uncaring. The change has been very gradual. First a little curiosity, then a touch of interest, followed by a feeling of hunger, and, lastly, an eager drinking in of the truth, until now she is an earnest, devoted Christian, not perfect by any means, but healthy and growing.

Fortunately Born

She is strong, true, capable and earnest, but, alas! this picture cannot show you the beauty of her soul, that shines out when she talks. She wishes to enter the advanced Bible School in Nanking and become a Bible woman. We rejoice in her plans, and have a feeling that she may return to us as an evangelistic worker in the homes of the pupils.

Happy Truth

We have left her for the last introduction, the "problem" of the class. Will you pray for her? She is proud, supersensitive, sometimes suspicious, and her blue days far outnumber her red-letter ones. We have not given up hope though, and we feel that some day she will forget herself in her longing to reach others, which is the secret of true happiness.

IT is good to be successful; it is good to be orthodox; it is good to be pious; it is good to be consistent. But only one thing is best, and that is to "love one another as He has loved us." Love sometimes seems to be an exacting lord, unremitting in his appeals, unsparing in his demands. We grow weary of giving, and would like to be frankly selfish for a little while. But Henry van Dyke has put before us the very truth of life eternal when he says:

"Self is the only prison that can ever bind the soul;
Love is the only angel that can bid the gates unroll;

And when he comes to call thee, arise and follow fast;

His way may lie through darkness, but it leads to light at last."

You remember, in the great parable, how the elder son pointed to the prodigal and said to the father. "This *thy son*." But the father pointed to the prodigal and said to the other son, "This *thy brother*." We may be ready to acknowledge that all the men about us are by right God's children, but not until we hear the Father's voice, telling us to take them all and live with them all as our brothers, do we deserve to live in His home.—*Rev. William P. Merrill, D.D.*

RECEIPTS of the Woman's Union Missionary Society of America, from August 1 to August 31, 1916.

ALLAHABAD	
Pa.—Philadelphia Br., Mrs. Wm. Waterall, Treas., in lieu of box,	\$100 00
Total,	\$100 00
CALCUTTA	
N. J.—Millstone Aux., Mrs. P. Eugene Nevins, Treas., for support of Indumukhi, 20.00; Ridgewood, Mrs. F. H. White, Helen Eliza White Scholarship, 5.00,	25 00
Total,	25 00
CAWNPORE	
Mary Avery Merriman School.	
N. Y.—Ithaca, Mrs. M. Van Cleef, for Salome, 20.00; Newburgh, E. Lep- tondale Chapel, Miss M. Sherwood, Treas., for Sophia, 10.00,	30 00
Total,	30 00
FATEHPUR	
Rescue Work.	
N. Y.—Brooklyn, Mrs. Peter McCartee, quarterly for Miss Durrant's salary,	25 00
Total,	25 00
JHANSI	
Mary S. and Maria Ackerman Hoyt Hospitals.	
N. Y.—Brooklyn, Mrs. W. W. Clark and Mrs. F. H. Marston, for nurse, Angie Stevens, 50.00; Pelham Manor, Mrs. M. J. Hamlin—nurse, Hirija-bai; for Ida Hamlin Webster bed, 50.00,	100 00
Total,	100 00
YOKOHAMA, JAPAN	
R. I.—Providence, Mr. F. W. Carpenter, for Girls' School,	10 00
N. Y.—Alfred, Miss Amanda M. Burdick, for Prescott Scholarship, 50.00; New York City, Mrs. S. J. Broad- well, sale of postals, 5.00,	55 00
Pa. Philadelphia, Woman's Foreign Miss. Soc., Ref. Epis. Church, Miss M. L. Brearley, Treas., Mrs. Jos. Barton's quarterly for Bible Reader, Yoshino Myoshi,	15 00
Total,	80 00
GENERAL FUND	
N. Y.—Brooklyn, Mrs. Ralph Cutter, 100.00; Mrs. S. T. Dauchy, 150.00; New York City, Friend, 300.00; Mrs. S. J. Broadwell, 200.00; Mrs. W. E. Truesdell, 20.00,	770 00
Total,	770 00

SUBSCRIPTIONS TO MISSIONARY LINK

Miss Anna Spelman,	50
Total,	50

WILLING AND OBEDIENT BAND

Rev. D. M. Stearns, Germantown, Phila., Pa.	
Jhansi.—Dr. and Mrs. J. H. Ramsburgh, for Bible Woman,	5 00
Japan.—Mrs. C. B. Penrose—Shobi Harada, Mr. W. G. Parke—Kiyo Tada, Mr. and Mrs. W. H. Frederick— Hana Aikawa, Dr. and Mrs. J. H. Ramsburgh— Fujisawa Sta., Miss H. Deborah Boone—Kiku Yamane, Mr. Charles L. Huston—Koto Kataoka,	10 00 75 00 5 00 5 00 5 00 75 00
Total,	175 00
Total,	180 00

SUMMARY

Allahabad,	\$100 00
Calcutta,	25 00
Cawnpore,	30 00
Fatehpur,	25 00
Jhansi,	105 00
Japan,	255 00
General Fund,	770 00
Link Subscriptions,	50
Total,	\$1,310 50

CLARA E. MASTERS, Ass't Treas.

JULY RECEIPTS OF PHILADELPHIA BRANCH (Mrs. Wm. Waterall, Treas.)

Quarterly Int. on Elizabeth Schäffer Fund,	\$54 00
Through Mrs. Farr:	
From Mrs. Chen,	1 00
Int. on Harriet S. Benson Fund,	250 00
Through John C. Hinckley, Esq.:	
From Estate of Augusta Tabor,	1,000 00
Total,	\$1,305 00

AUGUST RECEIPTS OF PHILADELPHIA BRANCH

From Miss Eleanor Howard-Smith,	\$5 00
Int. on Peter's Fund,	45 00
" " H. Holland Fund,	67 50
" " Williams Fund,	10 50
" " Lindsay Fund,	5 62
" " Tower Fund,	7 88
" " Holland Fund,	3 75
Total,	\$145 25

Interest and Dividends:

April, 1916,	\$753 24
May, 1916,	1,516 92
June, 1916,	1,322 48
July, 1916,	1,188 53
Total,	\$4,781 17

Gifts and Donations:

Cash for General Work,	\$2,000 00
Cash for General Work,	500 00
Cash for Endowment of Bed in Maria Ackerman Hoyt Hospital, Jhansi, India, by Miss Emilie S. Coles in memory of her grandmother, Mrs. Jonathan C. Ackerman,	600 00
Total,	\$3,100 00
Total,	\$7,881 17

JOHN MASON KNOX, Treas.

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